

to weaken their faith in later prophets. Dr George Bird Grinnell, a competent authority, states, in reply to a personal letter, that nothing was known about the dance by the Blackfeet of Montana or by the Blackfeet, Sarsi, or Plains Cree on the Canadian side of the boundary line.

Within the same general region, east of the Rocky mountains and north of Oklahoma, the doctrine and the dance were accepted by the Asiniboin (Fort Belknap and Fort Peck agencies), Grosventres (Arapaho subtribe, Fort Belknap agency), northern Cheyenne of Montana; the Arikara, Grosventres (Minitari), and Mandan of Fort Berthold agency, North Dakota; the Shoshoni and northern Arapaho on Wind River reservation in Wyoming, as already mentioned; and by the great body of the Sioux, at Fort Peck agency (Yanktonais), Montana, and at Standing Rock, Cheyenne River, Lower Brulé, Pine Ridge, and Rosebud agencies in North Dakota and South Dakota. The whole number of Sioux concerned was about 20,000, of whom 16,000 belonged to the Teton division, among the wildest and most warlike of all the western tribes. A few Cheyenne are also associated with the Sioux at Pine Ridge.

The northern Arapaho and the Shoshoni of Wyoming were the medium by which the doctrine of the new messiah was originally communicated to all these tribes. In the spring of 1889, Nakash, "Sage," the Arapaho chief already mentioned, crossed the mountains to investigate the reports of the new religion, and brought back a full confirmation of all that had been told them from the west. A visiting Grosventre, then among the Arapaho, heard the story and brought back the wonderful news to the Grosventres and Asiniboin of Fort Belknap, but although his account was received by some with unquestioning faith, the excitement had in it nothing of a dangerous character. (G. D., 18.)

In a short time the news spread to the Cheyenne in Montana and the Sioux of the Dakotas, and in the fall of 1889 delegates from these two tribes arrived at Fort Washakie to learn more about the messiah in the west. The principal Cheyenne delegate was Porcupine, while Short Bull and Kicking Bear were the leaders of the Sioux party. After hearing the statements of the Arapaho and Shoshoni, it was decided that some of the Cheyenne should return and report to their tribe, while Porcupine and one or two others, with the Sioux delegates, several Shoshoni, and the Arapaho, Sitting Bull, and Friday, should go to Nevada, interview the messiah himself, and learn the whole truth of the matter. Accordingly, about November, 1889, Porcupine and his companions left Fort Washakie in Wyoming for Fort Hall reservation in Idaho, where they met the Shoshoni and Bannock and were well received and entertained by them. The tribes at this place were firm believers in the new doctrine, and Porcupine states that from there on to the end of the journey all the Indians they met were dancing